Here begyn-

neth a booke called the fal of the Romish Church, wyth all the abhominations, wherby euery man may know and perceiue the diuersity of it, betwene the prymatiue church, of the which our souerayne Lorde and King is the supreme head, and the malignant Church asunder.

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SEYNGE GOD CREA-
ted all thinge & was created
of none, and all things were
made by him, and of it selfe
commeth nothing: Seinge also he is
a thing, and not onely a thing, but the
cause of all thinges. (Athanasius
dooth write, the Father is vncreated,
the sonne is vncreated, the holy ghoste
is vncreated: Then the father is made
of none, neither created nor begotten:
The sonne is frõ the Father alone nei-
ther made nor created but begotten.
The holy ghost is from the father, and
the sõne, neither made, created, nor yet
begotten, but procedinge: which holy
spirite is the comforter, nourisher, and
inflamer of all faithfull hartes:) How
can it then be true that these Anti-
christes affyrm, saying that they make
God, and turne againe and create him
that created them. When the Potter
hathe made the Potte can the Potte
turne againe and make the Potter.
I speake it by these Antichristes, whi-

che say, they can make God euery day as oft as they list, hauing none auctority of the moost holy Scriptures but as they wreste it and wringe it for theyr own purposes. For Christ Jesus at his last supper toke bread and gaue thankes, and brake it, and gaue to his disciples and said, take, eate, this is my body: and he likewise tooke the cuppe and gaue thanks, and gaue it thē saiynge, drinke ye all heareof, this is my bloude in the new Testament, whiche shall be shed for many for the remission of synnes.

Now to come to our purpose, where as these Heretikes doo take auctority vpō these words: Hoc est Corpus meum, that is to say: this is my body, dooth it folow by ȳ holy scripture, that they whē they haue said these wordes ouer the bread should creat a material flesh, bloude, and raines? yea, the selfe same body that the blessed virgyne Marie did beare, as these Antichristes saye,

they

they do? I answer no, for when Christ brake the bread & blessed it, dooth it follow that it was his body in dede, and that there remained no more bread? yf ye say no, I answere no more do we, yf ye say yea, then if the breade was not crucified his body was not crucified. He gaue it to his Disciples & they did eate, did they eat Christes body or no? I meane the very selfe same body that was borne of the Virgin Mary: yf ye say no, I answere no more do we: if ye say yea, then died he not for vs, for how could he die for vs, whē they had eaten him vp afore? but this woorde, Hoc est Corpus meum. was the swetest worde they could finde oute in all the hole Testament to bleare mens eyes with a false God, compellinge the people to knele on their knees and hold vp their hands which is abominable and detestable ydolatrie. But heare is a question to be demaūded of these holy Gentilmen the Godmakers.

When ye do make God, whether doo ye make him at once or twyse? for ye say, that there remaineth no materiall breade after the consecration, but the very naturall body that Marye bare, flesh, bloud, and bone, then doth it follow that we worshippe a false GOD in the Chalys, then will ye say as shameles Juglers, that ye consecrate the very selfe same substaunce in the wine, that ye do in ÿ breade, wherby it doth appeare manifestly that ye are false sacrilegers, and robbers, and theeues of the lay people: for at Easter ye geue them a drye body without bloude, for ye geue them wine vnconsecrated, this is once true and manifest. But what wil these iugglers say? forsoth euen as they haue said, Heretike, heretike: blering mens eyes with such blinde examples, saying, euen as ther is a glasse and many faces sene in the glasse, so lykewyse many a multitude of people receaue the substaunce at one word. Ah

false

false fayning Juglers: as there be many faces (saith ye) in the glasse and but one glasse. I aunswere, if I se my self in ỳ glasse, doth it folowe that I haue a face still in the glasse and another in my heade? or when a great number of faces is sene in one glasse, it is not to note that there are faces in deede, but the similitude of faces? no more it is to be beleued that this breade is Christes body that Mary bare, for it dooth represent the body. I would demaund this question, that I speakinge the word with reuerence, might not make Christes body as well as they? They will say no, wherefore? because you are not electe and chosen. Make mee aunswere to this question: dothe the woorde geue vertue to election, or election to the worde? yf that ye say that election geue vertue to the word then I proue the worde of no vertue, and then how can you make God with it? If you can saye that the worde geueth

vertu to election, then I prove that al men speaking the worde, may do asmuch in it as you, for the word taketh effect in the spirite, & not in the flesh. This argument cannot be denied, except you make God partiall.

If a man should demaund by what auctority you make God, you will say by the word. Oh crafty Juglers. God made the worlde in.vi.dayes and rested the vii.day, he made sunne, moone and sterres, he made byrdes, beastes, foules and fishes, wormes, serpentes, stones, grasse, earbes, and euery thing of the saine worlde, and the saine wordes that he made al these things, doo remaine still in the Bible, and yet can not it make none of these thinges, neither byrd nor beast, nor nothing els. Ah conning artificers, they can nother make beaste nor foules, yet will they make the maker of all these thinges, & say they do it by the word, & the word that made all these things remaineth

still

still in the bible & yet cã they not do it.
Now to com to the worde that they make God of: that is, Hoc est corpus meum which is to say this is my body In the.x.of John, Christe saith, I am the dore, doth it folow ẏ he is a dore in dede? no forsoth, I think but that a dore is to hard for any man to eat, thei would haue taken ẏ place of scripture to make God. Though Christ saide: I am the dore, it foloweth not that he was a materiall dore, no more it doeth folowe that this word, Hoc est corpus meũ, to be the same body that Mary ẏ virgin bare, it is plaine erroure and ye are foule deceiued: for when Christe said this is my body, that shall be done for you, the worde that he spake was him selfe, aud him selfe was the worde or els must the bread haue bin crucified as is aforesaid, which I will proue by the manifest scriptures. Christ saith in the.vi.of John. I am ẏ liuing bread that caune frõ heauẽ, your fathers did

eate

eate Manna in the desert and are dead but I am the breade of life: So it demōstrateth that Christ was the bread whyche was don for vs. But these Gentilmen say that the bread is he. Now is heare all the controuersie betwene the Christians and the Papistes. Christ saith that he is the bread that was don for vs, or broken for vs, the Papistes saye, that the breade is Christ. Now, how can we agree? for we say as Christe saith, that he is the breade, and these Gentlemen say that the bread is he. Mark wel the Scriptures. Paule saith, that whiche I receaued of God, I gaue vnto you. Aunswere me vnto this: did Paule receiue any thing of the Lorde but his word, for Paule was not with the Lorde at the supper to receaue any other thing. You blind creaturs wot you not what ye do? will you haue the bloude of the wytnesse of Jesus requyred at your hands still?

In

In the.vi.of John Christe sayeth, the breade whiche I will geue you, is my flesche, whiche I will geue for the life of the worlde. Here you may perceaue, that the bread that Christ gaue vs, was his flesche: ergo his flesh was the breade that he brake, whiche was him selfe, and himselfe was the word, & his word was his body which was geuen for the life of the worlde.
Then stroue the Iewes among themselues and sayde: How can this felow geue vs his flesh to eate? for they toke it carnally as our cleane fyngered gentilmen doeth nowe a daies, thinking that they shoulde haue eaten him vp flesche, bloud, and bones. Iesus saide vnto them: excepte ye eate the flesh of the sonne of man ye haue no life in you for whosoeuer eateth my flesh & drinketh my bloud, hath euerlasting life. and I shal raise him vp at the last day: for my flesche is very meate and my bloude is very drinke, & who so eateth my

my flesh & drinketh my bloud, abideth in me, and I in him. Now I told you afore that Christ was the breade that was don for vs: and euen as the materiall bread feedeth the body, so this liuely bread fedeth the soule. And christ speaketh here of his flesche and bloude which was offered in sacrifice for our saluation & our redemption, as John saith, the worde became flesche, and we se the glory of it, as the onely begotten sōne of the father: and who so beleueth this, doth eat Christes flesh and drinketh his bloud, but not as these Papistes doo: for they say that they crasche him with their teeth carnally, the same body that Mary bare. But thei which receiue him in a Christian communion receiueth him by faith, for Christ said. Hoc facit in meam commemorationem: do this in the remembraunce of me. And whosoeuer beleueth that his body was done vpon the Crosse for his saluacion, and that the shedding of his

bloud

bloud is for the remission of sinnes taken in the remembraunce of Christes death, eateth Christes body, and drinketh his bloud spiritually.

This doctrine taught he at Capernaum his disciples hearing these wordes & said, this is a hard saying, who may abide the hearing of it? Jesus perceiuing they murmured therat, he said vnto thē, doth this offende you, what & if you shal se the sonne of man ascend thether wher he was before? It is the spirite that quickeneth, the flesh profiteth nothing. But our Papistes say no to ȳ, they say, that it is ȳ flesche that doth all thinges in their ministration, and they say trewer thē thei be aware of for they take al things carnally and fleshly, as their romische father did before. But bicause they wil wrest ȳ scriptures carnally to the vpholding of the false sacrifice and black God, to whom they commit so much ydolatrie, I will speak more of their sacrifice in another

place

place. Christ said I am the vine, is it to be taken ꝑ he was a materiall vine? no forsooth, likewise by this word might thei haue taken the grapes of the vine tree, and caried them vp to the aultar, and so when he was in his maskinge garments and breathed ouer them, as he doth ouer the bread, and say I am the vine, and so minister it to the people, and make them beleue it were God and that he had made God. But they take the Scriptures as the Romische father toke the auctority of Peter, and that the Kay which Christ gaue vnto Peter was a materiall Kaye, such as men do open theyr dores withal, whiche was plaine to be false: for the Kay of Heauen gates is the worde of God: which openeth the conscience of men, & the harts of men where the holy spirite taketh place: So lykewyse where as he saith, this is my bodi it folowetb not that this materiall breade is hys bodye, but the worde is very God, and

that

that he brake among them. In the beginning was the word, and the word was with God & God was the worde And the Jewes came to him & asked him what was his word? And he answered, my words is euen my selfe.
Oh ye blinde bussardes that you wyll take ye scriptures carnally, as your Romish father did.

Paule sayth in the x. Chapter to the Corinthians, do you not knowe that the bread that we breake is the partakinge of the body of Christe? Doo ye not knowe, that the cuppe of thankes geuing, is the pertaking of the bloude of Christe? Oh Paule Paule, thou were not the Popes frende, nor none of of his ministers, thou myght aswell haue sayde, doo you not knowe that the cuppe of thankes geuinge is the bloude of Christe? but thou sayest the partakinge of the bloude, and the partaking of his body. Now is the partaking of the bloud, & of the body one,

and

and the thing it selfe is another.
Well, I say no more but lette it passe, and putte the faute in Paule, and call him Heretike, and say that he doothe erre. But these Gentilmen say, they can not erre: they will haue it flesche, bloud, bone, and bread. Let thē kepe this opinion, and minister it to a dog, and then may it be sayde that the dog receiued God: for if it be recevued in the flesche, and not in the spirite, looke wher it is ministred and there it is receiued, it can be none otherwise: for Christe saith, he that eateth my flesche, and drinketh my bloude hath euerlasting life. Answere me to this question; the wicked haue not euerlastinge life: haue they? if they say they haue no euerlastinge life, ergo the wicked receiue him not, and thē is not the same substance there, for if it were there, all thinges might receiue him, if he be not receiued in spirite and by faithe, but only in the substance, that you woulde

haue

haue him for your owne profite. Then layeth the Papiste, what, will you haue a plainer thing thã these words: Hoc est Corpus meum, this is my body: I answere no, it is to plaine for your profite, seing you wil be therat host again. I wil make it more plaine.

Christ sayth in the .xviii. Chapter of Math. these wordes: he toke the child and set him hard by him, & said to thẽ, whoso receiueth this child in mi name receiueth me. I wil take this place of Scripture, and take you youre place which is this, who so euer receaueth this bread, receaueth my body. Now putte these together, whosoeuer receyueth suche a childe in my name, receyueth me, & he that receiueth me, receyueth him that sent me. How say you haue not I as good auctority of the scripture here to say, that he that receiueth a childe, receiueth God, the same substaunce that Mary bare, enen as you haue to say, the breade is God, the

same substaunce that Mary bare, for you say, whosoeuer receiueth ꝑ breade, receyueth hym, and I say, whosoeuer receyueth a childe, receiueth him, and asmuch doth one scripture make with it, as the other: for as the body is fed wyth materiall breade, so is the soule fedde with spirituall breade, that came downe from heauen. And euen as a childe is full of innocencie, so are they whiche be meete for his kingedome: then whosoeuer receiueth one of these litleones, receiueth him. Moreouer Christe sayth in the, xxv. of Mathewe, loke what ye haue done to the leaste of these my brethren, that haue ye doone vnto me, meaning it by the poore people. These wordes make asmuche for your purpose, as Hoc est Corpus meum: you take it as carnally, as you take the institution of Christes Supper: what so euer you doo to the leaste of these lytleones, ye doo it vnto mee. Now this standeth in effecte, if we woulde be-

beleue that euery poore man that we giue alines to were dumme as they do beleue that euery Cake which they speake the word ouer, were made god. I will not iudge without Scriptures as they doo, but as GOD shall iudge me, I wil speak the truth, as I do beleue, and as euery Christen man ought to beleue.

Now to the Scripture againe, in the.xi. of John. When Jesus came to Bethany and hadde raised Lazarus, they made him a Supper, and Martha serued them. Mary toke a pound of oynteiment of pure Nardos, and annoynted Jesus feete, and dried them with her heare. Then sayd one of his disciples Judas Iscarioth: why was not this oyntment solde for .ccc. pence and geuen to the poore? thus sayde he not that he cared for the poore, but because he was a theefe as other theues now a dayes be, and hadde the bagge and bare that which was geuen.

Marke now said Jesus, let her alone, the poore haue you alwaies with you, but me you shall not haue alwaies.
Ther he lieth, & it be as maister parson saith: for he saith that he maketh hym euery day when so euer he list. Christ sayth, ye shall not haue hym alwayes, but maister parson saith the contrary, for he saithe, he hath him euerye daye when it shall please him. Now one of these two must lie, whome thinke you that it be that is false? I thinke it be Christe: for these holy gentlemen saie that they cānot lie nor erre. Oh saithe Doctor Duns, euen as a manne lighte manie candels at one candell, and the lighte not lessened: so may wee consecrate many hostes, and minister them to many people, and yet but one God, heare you not what a pore shift Doctor Dūs maketh here to bleare mens eies with all, but it will not serue: for yf there were many candels lightened at one candell, and then all the candelles

when

whē they were light were but one cā-
del, thē might it serue your turne, that
when you serued many hostes to mani
people, that euery one of thē to receiue
God, and yet but one remaininge. But
when these candels be light, euery one
is a candell by him selfe: so euery one
of your hostes muste be a God by him
selfe, or els your argumente is of none
effect: Thē if euery man receiue a God
by him selfe, then we haue many God-
des, for the breade is not broken as we
shoulde do reuerently in memoriall of
Christes death: for euen as many grai-
nes be in one loke or in one peece, so are
we many members of one body, knit in
a Christiā cōmunion or brotherly loue,
but we haue it not so: euery one recey-
ueth a soppe alone, as Judas dyd, for
we haue euery one a cake by him selfe ȳ
is no cōmuniō knit in vs as members
of one body, but they suffer ȳ people to
knock on theyr breast kneling on theyr
knees, nothing declaring ȳ merites of

Christes death, but tell them it is flesh bloud, bone, and raynes, the same substaũce that Mary bare, brauling these wordes is Latin: Corpus Domini nostri Iesu Christi nunc custodiat corpus tuum, et animam tuam, in vitam eternam. What lesson do the people learne at these lobrdes for their edification? nothynge but to worschyppe false Goddes and euen as Judas solde the liuing GOD soo doo these false Ypocrytes sell their God for mony, and yet was Judas an honester man then they, for he solde him for. xxx Pence but these gentylmen wyl sel him for a Penny, wherfore I prayse Judas more then they, for a good thinge is worthy to haue a good price. But thē they vse one subtle poynte more then Judas, too make a greate many of Goddes, and sell them to all people and compelleth them, and bindeth thē by a law to bie them whether they will or not, or elles to burne them to asches, or hange them. This

is

is the subtelest poynt of all the poynts that Antichryste hathe , and yet he hath poyntes innumerable to destruction of Christes Churche, and to the vpholdinge of his owne Churche, which is of the Deuill, to bynde suche greuous burdens, and to sytte so deep in the conscience of men, dyspisinge the seate of Moyses, and climeth vp to the seate of God, and wyll sytte in mennes consciences, which seate did theyr father Lucifer couet to syt in, and therefore was he throwē downe into the infernall partes of the earth, and so shall they with the greate whore of Babylon theyr maistres where ther is a lake of fyre and brimstone prepared for thē, as saith the scripture.

Oh how tolle they theyr belles and ringe them, so they chyme and iangle them, and knill them, to call the people to ydolatrye. But yf there be an honeste preacher to declare the worde of God, no man shall haue warninge of

it. Oh Babilon Babilon, all the bloude of the witnesses of Jesu Christ frō the creation of the world to the end of the worlde, shall be required of thee, and thy ministers, for the cungerers that cungereth Deuils, be more godly then ye are of the whorysh church. What diuersity is betwene these callers that wil cal a spryte into a cristal stone & som wyll call him into his Naile, and some into a glas but you will cal Christ into a pece of breade, and say you can haue him when you list to say, Hoc est corpus meū, & wyl make the people beleue that Chryste hath bowed him selfe to be Jugled into a pece of breade at theyr callinge or request of the great whore-maisters, that weareth ỳ beasts mark, makinge the people beleeue that they make him to obay to theyr Jugling by these words: Hoc est Corpus meum. And yf thys be trewe they be more worthy to haue praise, then Christ: for he that

maketh

maketh a thinge, is more worthy of praise then the thing that is made.

But good people, marke how they applie this blessed worde that Christe spake at his last supper to theyr owne purposes. Now to our purpose. Christ saith in the sixt of John: he that eateth my body & drinketh my bloude hath euerlasting life. Answere me to this. Then all they that do not eat his body & drinke his bloud hath no euerlasting life: for yf they, that eate not hys body, shoulde haue euerlastinge lyfe, as well as they that doth, it were of no necessity to be receaued of anye man. Then must it nedes be, that all they that haue not receiued it, hath no euerlastinge life: then all all these that hath not receaued it, be dampned: If it be the same substaunce that you will haue it to be, than by these means shal al innocent children be damned which haue not receiued it, and then are you detestable theeues and soo shall you be

pro-

proued, by any of both the waies, take whiche you liste, that makes beste for your purpose, and ye shal be proued errante theeues to GOD and to hys christian flock. Moreouer what an intollerable thynge is thys to see one of your monsterous marke standinge at the aultar in players garmentes, telling a straunge tale to the dead walles in a forren language, whiche fewe men vnderstande, nor you youre selues woteth not what it meaneth, & there you make a false sacrifice to the greate God Mulcifer for the soules departed, holdyng vp two false Gods, one of breade and another of wine, compellinge the people to committe Idolatrye, and to kneele to them in holdinge vppe theyr handes.

Looke in the seconde commaundement. Thou shalt make to thy selfe no grauen Image, neyther shalte thou bow to them nor worship them. What diuersity is betweene printynge and gra-

grauinge. John podyngemaker wyll prynte a thousande of youre goddes in one day betwene a payre of yerõs, and when you haue babled and mumbled vp your Masse, that is to saye, eate vp all, and dronke vp all, then you turne vp the bottome, and blesse vs with the empty cup, and bid GOD be with vs, or els, tel vs that all is done.

Yf a man shoulde demaunde the vertue of your Masse, you wolde saye it taketh away synnes, for you make there a sacrifice for synnes, and ye say the vertue of it, is to take away syns.

Yf I durste be bolde with you in that, I wyll prooue that you are false lyers, for ye say when a manne is confessed of you, and that you gyue hym absolution, he beyng penitente, then is he cleane remitted and forgeuen, then how can it be that youre Masse can take away sinnes when ther is no synnes to be taken away: for ye haue absolued him of his synnes by confession

fession before: then is there no synnes for the masse to take away, for confessiō of these, haue robbed youre Masse of the synnes that he shoulde take away Alas good iuglers learne to playe cleaner, & get you some craftier boxes, and Jugling stickes: for the worlde beginneth to spy this gere, therfore study sōe newe knauery knackes, for these wyll serue no longer: for God wyll be true, for the prophet Jeremy saith, cursed be the corne that groweth to be worshipped: then may wee saye cursed be the minister that maketh the corne God, or maketh a GOD of corne, for you haue brought the people into suche a trade, that whē they haue sene thē play, seest me or seest me not, the sylly soules will say: I thanke God, I haue sene my maker to day. The false theeues wyll heare it and reioyse, they are so blinde. Alas it is an abhominable maker ȳ can not kepe him selfe from Mothes, nor from Mowlynge, nor yet from putry-

fiyng

stynge, nor from rotting, nor from rats nor myse. God keepe all Christians from such a maker, to beleeue of suche a false God.

The sygure of the olde lawe dothe shew what your Gods be. The priests made the kinge beleue that the greate god Bell didde eat vp al the calfes and shepe that were offered on the aultare, but the preistes and their women and children did eate vp all in the night. Thus they continued, til Daniel came and told the King that Bel was a false God, and that the preistes did eate vp all them selues, and so Danyell tryed it, which sifted ashes by ỳ aultar wher by their fote steppes were spied. Take hede for yf Daniell haue bene with the kynge (as no doubte he hathe) surely he hath bewraied your great god Bell with the clean sifted ashes and slowre which is the worde of G O D, systed from youre Romysche beggery, and

trash

trache: and yf Daniell haue tolde him that ye eate vp all your selues, then it will cause him to strawe the sifted asches that your footinge may be espyed as it is I haue no doubte, for you eate vp all your selues, and make vs beleue that we be pertakers, and haue no parte of your Sacrifice, wee haue nothynge but the blessinge of the empty cuppe. Ye vndertake to make a sacryfyce for the sinnes of the people, for money, makinge them beleeue, that they are partakers of your holy merites.

But Saynte Paule sheweth what effecte your sacryfice is of. In the.vii. to the Hebrewes, he sayth, if perfection come by the priesthode of the Leuyte, what neede a higher Prieste to come after the order of Melchisedeche, too offer vp his body and bloude in sacryfice ones for all? Marke thys worde, (ones for all) they are mad with that for they would not haue that Sacryfice that Christe offered, sufficyent

with

withoute theyr maskinge garmentes
shoulde playe their partes as I sayde
before to the great GOD Vulciber,
constrayned by a law in payne of death
to the beast. But it is much like as
one shoulde hold vp a blacke cap, and
say what is this, another will say,
it is a cap, another thou lyest, it is a
Cushyng, a Chushing: How can
that be: forsoothe thou must beleue, it
is a cussion or els thou shalt dye. What
coloure is it marry blacke, no, thou
must beleeue it is white, or elles it is
not: so it is much like such a worshyp-
full matter, but the estimation of it is
great and hygh, and that is the thing
which people sticketh at. But Christ
sayth, that which is highest esteemed
among mē, is abhominable before god.
Marke this well and iudg you whe-
ther there be any thinge vnder heauen
so hygh esteemed before men, as this ꝑ
they call the Sacrament, or God in
sourine of breade.

I haue red from the begynninge of the Genesis to the ende of the Apocalips, and I could neuer fynde nor rede of any suche GOD in forme of breade therfore it is a straunge God, for yf it were an acceptable God, wee shoulde haue heardesome thinge of him in the Scripture. Marke the figure of these places in the scriptures: of the.x.Exo. Galathi.the.iii.Exo.xxxii. These men receiued the word of life to geue vnto vs, vnto whome our Fathers would not be obediente, but thruste him from them and in theyr harts turned again into Egipt, and said vnto Aaron, make vs Gods to goe before vs, for wee can not tell what is become of thys Moyses that brougte vs out of the Lande of Egypte. And they made a Calfe at the same time, and offered sacryfice vnto the Image, and reioysed in the works of their owne handes. But God turned him selfe, and gaue them vp. Note, this fygure of the Olde testa-

Testament is fulfylled in vs now a-
dayes: for we will not sticke to the ly-
uynge Christ, the which hath brought
vs out of the bandage: but say, here is
Christe, and there is Christe. Some
would haue saint Rainolde, saint Ro-
bert, another Mary Magdalen, and a
nother would haue saint Helen. Then
came Anastasius the greate Heretyke,
and brought in Mahumets Alcaron
& out of that he inuented al this great
Idolatry: for he was the fyrste, that
made the liftinge vp of their blacke
God, whiche they call the Sacrament
which fulfileth or beareth the fygure of
the golden Calfe, wher the Scripture
sayeth: they made them Gods of their
owne handy work, or ẏ works of their
owne hands, and therfore GOD tur-
ned hym selfe from them: lyke wise will
the Lorde forsake vs, for abhominable
Idolatry.

In the. vii. Chapter of the Actes of

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the Apostles, saint Steuen sayth, that God dwelleth not in temples that are made with handes: neither is he worschypped with mans hands as though he had neede of them. I demaunde whether saynt Steuen were a man of God, or no. Yf Steuen wer of God, your ministers are of the deuyll: for they say, he dwelleth in temples made with stone which is the hãdy workes of men, and there they haue hanged him vp in the bore so longe, that some time he is so mouldy, that he stynketh that no man may abide him, and if he dwell in their Sinagog as they say he doth and is not yet ascended, Let vs stryke of half our Crede & say, I beleue in GOD the father almighty and so forth tyll we come to the place that he did descende into the Infernall partes of the earth, and rose the .iii. day from deathe: After the Pope and his mynisters gate handes on him and hanged him vpon the Altare and there he

hath

hath hanged euer synce. For yf they haue him as they say they haue, he is not yet ascended, and then let vs say but half our Crede, for our Crede sayth that he ascended vnto heauen and sytteth on the right hande of God the father almighty, and from thence he shal come to iudge the quicke and the dead therfore away with halfe the Crede, and blame the Heretikes that made it for it will not els serue your turne, and when we say our Pater noster let vs say. Our father which art on the aulter, halowed be thy name, and so forth ye must haue these trickes, or els it wil not serue for all fasynge, brasynge, burnynge, or indytynge: for the Kingdom of God is at hand, you will not search the scriptures, you are of such peruerse myndes for if you would, you neded no further for this purpose.

But vnto the. xviii. of the Apocalips in the Reuelacion where he sayeth,

come away from her my people, least ye ye bepartakers of her synnes, leaste ye receiue of her plagues: for her synnes are gon vp to heauen, & the Lord hath remēbred her wickednes, & rewarded her euē as she hath rewarded you: giue her double accordinge to her workes and poure in double into the saine cup whiche she filled vnto you. Thys he meaneth by the great whore of Babilon, with the which the Princes of the Earth haue committed Fornication, which be al these fables and sacrifices, that you cal the sacraments. And the beast that beareth it, is the Byshop of Rome, and they that weare the beasts mark, are the priestes with theyr shauē crounes. What shuld a man make curiosity? But I go plain to work: the angel biddeth vs come away. Let vs flee from it, and spyt at it: for it is abhominable to defēd it by the scripture: but it is by a lawe to kyll men, as these lusty

champions

champions dooth euery where in the Popes quarel. Powre in double (saith the Aungel (that she fylleth vnto you: Despise her as I sayde before: Flee from her: Hold no more vp your hands to her: Tell your Christian brethren, that it is Idolatry: Offer no more there: Bye no more of her Wares: But cry: away with her for her plages shall com at one day, death and sorow and she shall be brente with fyre: for stronge is the LORDE which shal Judge her. And the Merchaunts of the earth shall wepe for her, and wayle ouer her, because no man will bye her wares any more. The wares of Golde and Syluer, and of Precious stones, of apparell: Sylke and purple, and Scarlette, and all tymber workes and all manner Juery, and all maner of vessels of moost precious Woode of Brasse, and of Iron, and Synamond and odours, oyntments, and frankensence: wyne, oyle, & fyne flowre, wheat

cattel, and shepe, horses, and chariotes bodies and soules of men. Oh what goodly wares ther are to sell, mark the wares they haue, and heare what the worde of God saith to it, the vertue of them, and the holinesse of them shal be so knowen, that no man will bye them any more. And the people knew what abhominable knauery were in it, they would cry out of it, they haue cõmaunded, that we should not suffer, and no more I will, for the fyne flowre is nothinge but the batter that John Podyngmaker maketh for the Podyngs theyr God. This is a monishing euery Plowman may vnderstande it.

But what will our Byshops doo now against Lente? send downe priuely to theyr comissaries and preistes to examine the people straightly of theyr beleue in thys black God which they cal the sacrament of the aultar, and to bid thē beware of these new felowes whiche openeth theyr fained holines, for al

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thynge is holy that these Gentylmen hath. Marke theyr superstition that they hane vsed and doo vse daily, for when the caruers had the Images in theyr shoppes they could doo no myracles, they were neuer holy till these Gentylmen had goten them into their whorysh Churche, nor the goldesmith when, they had made crosses the time that they haue them, there is no holynes in them, but when these Ipocrytes once finger them, they must be both capped and kneled to, and they themselues wyll goo bellowynge and bleringe after these false Gods. Nor the Chalice in the Goldsmethes shop is of no holinesse, tyll these gentylmen haue gottē it, and thē they crye: Noli me tangere; touche me not, nor touche it not, for we haue holyer then you. Nor the oyle Olyue, nor the Oyle Exceter, with oyle debaye is of no holynes nor serueth for nothing but to make oyntmentes for sore Legges, and other

diseases, tyl these gentylmen haue gotten it to theyr Synagoge of Sathan (as it is vsed): and then putte a lyttell barrowes grease and creame to it and than it must be putte into a Chrismatory, and borne with a fyne towel, and of no lesse Valuation but to be kneeled to. Nor the holy water is neuer called Holy, tyll they haue Cungered it. God blessed both water and land, and yet cold he not make it so holy as they can. Nor the bread is neuer holy, tyll they haue it. Nor these cakes of John Podyngmakers makinge (which they call theyr syngynge breade is not holy nor of no vertue, tyll these chattering charmers, haue charmed it with the worde of holy scripture, the which maketh nothinge for theyr purpose, And then of no lesse value then the very materiall body, flesche, and bloude, that Mary bare, whiche is as false, as God is true: the whiche I haue declared before, and muche beggerye more

then

then I will rehearse, after they haue gotten them into their whorish church, makinge the people to committe Idolatry by bowing and knelinge to suche trumpery and trashe. They are the mooste abhominable whore maysters & theues, vnder pretence of their whorishe vowe, and fained holynesse, that is vnder heauen: for they may abyde whoredome, baudrye, blaspheminge, fyghtinge, brawlynge, manslaughter, and theft, with sodomiticall buggery, with a thousand more of abhominable vyces, better then the eternall Testamente of God: for all these vices aforesayd, be customely vsed in the high ministers of Antichristes Church, and the faythfull members of the same vnpunished. But let any creature honger & thurst to learne the holy Scriptures to the amendemente of their lyues, till they cry and rore, and with capons & presentes they will com to the iudge & iustices, & to gentilmen of the coũtry

whyche they knowe blinde, and not sene in the Scryptures, and they shall trouble the poore men, and vexe them from place to place, with wryttes, citations, suspencions, and excommunications: They wil flocke him, and present him, slaunder him, and belie him, they wil ride vp to the commissary and complaine of them that they set all the country on a rore, when the poore man can better be ruled, and more gladlyer thē some of them can rule them selues But marke this as a generall rule, whosoeuer loueth the scriptures, they hate him, he ꝑ doth imbrace it, thei wil flee from him, he that praiseth it, they will dispraise hym, he that speaketh well of it, they will speake euyll of him, he that saith the sriptures are holy and good they will reporte some thing of hym detestable and deuillysh: yf you will banishe a preiste, your house bye a bible or a testament and he wyl neuer come there after, yf a parishe

wyll

wil be ridde of a noughty curate, driue out all the whores, and punish whoredome, and he will other coorse away hys benefyce, or elles by a Lapidation Yf any Prince wyll haue peace in hys region: let him banishe all Byshoppes out of his priuy counsell, excepte they haue forsakē the whore of Babilon and all her ware.

Euery Christen hart, & euery true subiect knoweth that God hath commaūded al men to obey the ordinaunce of man, as to the king, as supreme hed of the primatiue churche, that is to say ouer ý congregation of Christes people knyt in a christian communion, of the which church Christ is ý hed. Secōdli the Kinges excellent Maiesty, heare in earth imediatli vnder God is our hed gouernour: expulsing pope with al his trūpery, sitting in Christes place wher Christ hath set him, & as I sayde afore wee all be in a brotherly loue vnfaynedly to obey his grace with honour

noure and reuerence, that whiche is dew by the doctrine of the Scripture, and so to receiue the institution of the supper of the Lorde (whyche they call the Sacrament of the altare) in a christian communion, Euen as many graines are in a loke: So are we lykewyse many membres of one body: and who so beleueth that Christes body was broken for his saluation, that ȳ sprinklynge of his precious bloude, was for the remission of his sinnes, and that his body and bloud was an only Sacrifice fo the synnes of the worlde, Receyuinge thys Breade in Remembraunce of Christes merites, receyueth Christes body, and drinketh Christes bloude in spirite and life. For as a man, when he maketh an obligation & putteth to his seale: so Christe our Sauioure toke breade, and brake it, in token of his promyse, that whoseuer beleeueth, that his body was an only sacrifice for his synnes, shall obtaine the fru-

fruicion of his glorye, [illegible]nge it as a representation, signification, or a memoriall. The breade doothe but represente: the signification is our faithe: the memoryall is to remember hym in our receyuinge: hauinge the merytes of Christes deathe preached and declared vnto vs: and this is the institucion of Jesus Christ, as the Apostles vsed to minister it in ye primatiue church, with many other things that I haue to declare, but for lacke of time, which these Antichristes haue abused, as is afore said.

Wherefore let vs pray for the prosperous health of our souereygne Lorde ye King that God may endew him w hys holy spirite to procede euen as he hath begon, to ouercom ye great Antichriste, whych made not a pece of a Churche, but a whole Church for al that is in it, he hath brought out of fashiō. And let vs pray for all the Lordes of his counsayle, that God may geue them hys

holy

holy spirite [illegible] oute his honour and glory. Amen.

Good reader instructe all men what this boke teacheth and that none of the people which be ignorant do murmur against none of the actes, that the Kinges maiesty hath sette out: for no doubte he hath as godly a gouernour as euer raigned ouer any people in the world, and would the wealth of the Kinges true Subiectes. And I take God to wytnesse, thys that I haue set foorthe is not don for any malicious minde that I haue but to instructe my Christian brethren with the Talente that God hath geuen mee.

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